1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

pushing aside a door of plaited palm. Every married woman in the family cooks at her own fireplace, which consists of two lumps of hardened clay. Mats used for sleeping and sitting are spread over the entire floor. Wooden stools (fig. 19) may also be found. Bows, arrows, and rattles

FIGURE 19.—*Carajá* wooden stool. (Redrawn from Ehrenreich, 1891 b, fig. 13.)

are shoved into the wall thatch. Baskets, used for storing such things as tobacco, urucú, and feathers, are hung by a string from the ridge poles. Large baskets containing vegetables lie on the ground next to the thatch.

The dry-season house is identical in form but smaller and of flimsier construction. Thatching is looser and the walls are thatched only about halfway to the ground, the north and west sides often being left completely open. The dry-season village is generally constructed on a long beach and, as the site grows dirty, is moved along the beach. The ground plan of the dry-season village is identical with the rainy-season village.

DRESS AND ORNAMENTS

The most prominent facial decoration is a blue-black circular scarification about an inch in diameter over each cheekbone. The ears of infants are pierced and an ornament consisting of a small polished capybara tooth with a feather attached is inserted. A common ear ornament for children is a mother-of-pearl disk with a cut feather fringe set on a blackened thin rod. In a perforation of their lower lips, men wear wood or bone labrets of a variety of shapes (pl. 21; fig. 21, *a*), each assigned to a different age grade; old men use simple wooden plugs.

Men wear their hair long, winding it round a plaited cotton rope reddened with urucú. Women wear their hair about shoulder length.

Armlets crocheted of cotton are worn at the wrists and just above the elbow; similar ornaments are worn just below the knee and at the ankle. These are worn particularly by children and are supposed to aid growth.

/13 cont./

principally to close off the narrow sides. To the right and left of the door are planted two high poles which give the palm-leaf layers of the front side more solid support.

The interior furnishing of the houses is rather simple. Part of the floor is covered with buriti mats which also serve as an underlayer for sleeping. A smooth wooden cylinder pushed underneath represents the pillow. The various storage baskets, the containers for ornamental feathers, the finished feather ornaments, bottle gourds, and other things hang from the horizontal beams. Bows and arrows are stuck in the rafters. Lances and clubs stand in the corner, always at hand. Some sledge-like stools, as well as pots and gourd /cuia/ bowls of varying sizes complete the household equipment.

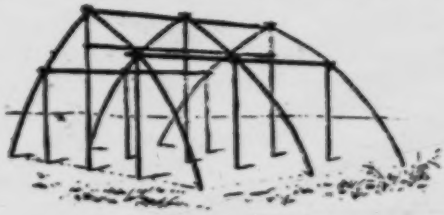

Fig. 3. Hut construction.

At some distance from the village is found the somewhat differently constructed "medicine hut," where the mysterious dance masks are stored. It has the form of an ordinary rancho, with a steeply sloping roof, and is tightly closed on three sides, whereas the side facing the village is wide open. Female creatures may not venture near it.

Castelnau already makes mention of it. Couto Magelhães in his first report speaks of a hut which serves as an arsenal for storing weapons. Nothing of this sort is known to me. Evidently he means by it this mysterious sacred place whose true purpose no one wanted to reveal to him. We shall return to it in the following.

It is also noteworthy that in front of two Sambioa villages dead king-vultures (Sarcoramphus papa) with outspread wings were fastened on a high frame of poles. They are probably supposed to scare away demons in the manner of the bird figures carved out of wood in front of Malay villages.

/198 cont./

513 head high when sleeping. When they sleep in the open in the sand, they hollow out a pit for their bodies, put a mat over it and themselves on top of that, but in such a way that the head lies on the elevated edge of the pit; they cover themselves with the rest of the mat. It is very agreeable to sleep in this fashion, /199/ as I discovered for myself. In contrast to this, however, I also saw them lying flat on the level floor in the houses, without elevating their heads at all.

293 For fanning cool air and to drive away mosquitoes during the midday rest, plaited, patterned fans (kõlĩ; Pl. 21, Ill. 2) made of palm leaves are used.

352 538 [622] Seats are provided only for chiefs. They are the stool in animal form carved out of one piece of wood; the seat runs out on either side into a head that bears mother-of-pearl eyes with wax pupils; tassels of red-yellow parrot feathers are hung in the ear holes. The mother-of-pearl eyes are cut round on a stone and then glued on with wax. Finally, the entire stool is colored black with genipap coloring, which is applied with the palm of the hand. These stools are called kõlĩšũ, the feather tassels kõlĩšũlãbẽdõsĩ. The stools are said to represent an arara (Pl. 19, Ill. 1a and b).

516 Ordinarily the Indians sit on the mats with their legs crossed under them, hand on hip, or they squat on the ground (Pl. 12, Ill. 1; Pl. 38, Ill. 1).

● 353 Usually no arrangement for the storing of ornaments, articles of clothing, implements, and weapons is found in the huts. Small things are stuck into the roof /Ill. 23 appears here/ or hung on [411] the posts. Bows, arrows, and lances usually lie along the side walls [415] on the floor or lean in a corner. For the rest, baskets, gourd vessels, and pots hang, stand, and lie around everywhere in the house, some of them filled with other household equipment. In [359] only two houses, in Village 6 and in Schischá, did I see along the wall stands made out of two forked sticks on which bows and arrows were placed (Ill. 23). They, too, seem to go back to Šavajé influence, for the Šavajé in Schischá used such stands.

/353 cont./

142 3. Physically the Šavajé differ from the Karajá only in their greater height (Pl. 30, Ills. 3 and 4). The men are probably on the average four to five centimeters taller than those of the Karajá; the women, too, are taller than the Karajá women. Here, too, however, there are persons of small stature, especially of the female sex (Pl. 30, Ill. 3). For the rest, everything that was said about the Karajá is also true of the Šavajé.

184 /354/ In their culture as a whole the Šavajé are pure Karajá. They do, however, show a few differences from the latter, which, in turn, link them up more closely with the Šambioá. In the following I shall therefore state the differences only very briefly.

342 4. House and village. The construction of the house differs
184 considerably from that of the Karajá and is similar to that of
the Šambioá. I refer to my explanation above about the house
[177] construction of the Karajá, where the modification of the
Šavajé house as a result of Brazilian influence in the case
/Ill. 188 appears here/ of the Šavajé living among the southern
Karajá is described (pp. 75/77; Ills. 20, 21; Pl. 30, Ill. 1).
[353] The cross beams of the posts supporting the roof have thin poles
laid over them and form a sort of loft on which back-baskets,
baskets, weapons, women's belts, plaiting material, etc. are
[354] stored. In contrast to the Karajá, the cooking places are in the
house, and, to be sure, in the circular structures, one on either
side of the entrance, so that there are four hearths in the house.
The circular structures serve at the same time as supply rooms
for baskets, gourds, food, etc. On the lower parts of the house
posts, all around the walls, all kinds of birds, such as vultures,
etc., are tied up.

361 The village, like that of the Karajá, is laid out in one row
184 parallel to the shore (see the plan, Ill. 188 /see p. 314/). The
[346] mask house lies apart from the village. It corresponds to that of
the Karajá, but has a ridge beam such as appears in the mask
house of the southern Karajá.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

361 beyond endurance, compelling them, finally, to pull down
[364] their huts and move to a new site, perhaps to some other sand-bar. This is a case of moving the residence instead of the garbage. During the rainy season, or when the sand bottoms are submerged, which may not occur until two or three months after the rains begin, the Karayá dwell on the
[342] high banks of the mainland. Here, the huts are much better constructed, resembling the dwellings of "civilized" Brazilians.

342 It is seldom one sees among primitive peoples, such sub-
184 stantially constructed huts as those of the Sambiõa division. Here is seen the greater industry, the greater activity, and the better condition in every respect of the free, unmolested sons of the wilderness in comparison with their "tame" brethren who exist in more destitute circumstances, though in contact with, and under the influence of the "civilized" people—the semi-barbarous Brazilians. The dwellings of
342 the Sambiõa are not placed in disorder, but are arranged in
363 long rows, forming regular streets. "They make a favorable impression upon the visitor, because the streets appear clean and the huts orderly, comfortable and inviting." The four
361 Sambiõa villages each contain sixty, thirty, forty-five and
162 ninety huts, respectively, and each hut is occupied by one or
592 two, or more, families.

352 The furniture in these primitive abodes is very simple.
[285] The floor, which is bare earth, is covered with matting made by braiding together the long, slender leaves of the burity-
[513] palm. The occupants sleep on this matting without any other bedding whatever, save a round billet of wood for a pillow upon which the neck rests, but not the head, Japanese
353 fashion. From the plates, or roof supports, hang baskets of various forms and sizes, in which are kept the bright feathers that are used in decorative work and ornament making. Finished ornaments and decorations made of brilliant feathers, pieces of regalia, bows and arrows in a finished and unfinished state, spear-throwing sticks and various small articles are also seen stuck into or suspended from the roof; while

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

clubs and lances, various kinds of clay pots and pans and 353
gourd-shell vessels occupy the corners of the hut.

A short distance from the encampment is the "Casa do 346
Bicho," or medicine hut; or better yet, the Demon Hut. It
is roofed and closed in on three sides only. The side facing
away from the village is always left entirely open. The [562]
women of the tribe are not allowed to go near this hut, or
to look into it. In front of two Sambiða villages, two dead 825
kingfishers were secured to the top of a high pole, for the
purpose, probably, of keeping away the demons.

The Karayá have a few domestic, or domesticated crea- 231
tures. These are considered members of the family, and live 825
in and out of the family hut, and on equal terms generally
with the people. These children of Nature are evidently lovers
of Nature, and their mode of life can scarcely be conceived
of without these creatures. The way they treat them in-
dicates the idea they entertain regarding them and their do-
ings—that they look upon them as their companions and
equals. The feeling of companionship—even of relationship— [538]
with the animal world, is characteristic of the Karayá, and
is evidenced by the way the animals are spoken of in their
tribal legends, and by the fact that they have quite a treas-
ury of animal fables. Although these people are successful 231
in taming wild creatures, they have never made any economic
use of them as have the civilized people. They are captured
while still young, and reared, but for no purpose, in most
cases, other than to be kept as pets and esteemed members
of the families of their captors, where their presence seems
to give much pleasure. They are seldom thought of as regards
any material benefits they may confer. The only economic [237]
use that is made of any of these creatures, is of those that have
bright-colored plumage, which is used in the making of the
many feathered adornments that are so much admired by
these primitive people. Nor are these animals permitted to
multiply themselves, if this can be avoided. Some poultry 235
is kept, which was obtained originally from the "civilized" [177]
Brazilians, and these, of course, multiply rapidly. But even